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have recently sought additional lands in the ejido of Brindis to meet these minimal requirements. This preference for expanding subsistence agriculture to hiring out as laborers is the best index to the persistence of traditional economic pursuits.

Farmers who do not have a cash crop in wheat may be forced to sell corn even when there is no surplus. Because they usually need the cash as soon as they harvest their crop, they must sell when the prices are low. Thus their consumption needs exacerbate the disadvantage they face in the market.

Clothing, whether traditional or modern in style, requires cash outlays. Women have kept the traditional costume while men are modifying their clothing. Even when they go to hot country, older women wear the heavy cotton skirt bound with a thick sash and topped by an embroidered blouse; some younger women have adopted the long cotton dirndl skirt and peasant blouse. A white cotton shawl is added for ceremonial events or for warmth in the evening. All of their clothing is either bought or made of materials woven on looms in Comitán or San Bartolomé. The navy blue skirt, which they say is black, and the red and yellow sash are sold for 40 to 50 pesos by Ladina vendors who come to town. The blouse is made from two meters of heavy white cotton sold in the local stores or in Teopisca and San Cristóbal. Most prefer the more expensive cotton woven on bed looms in San Bartolomé, but it is not always available. They embroider the wide bands of yellow and red around the neckline with embroidery floss sold in the local store. The fringed shawl from Comitán is also sold locally, but is often purchased during the annual fiestas in the town. These items are replaced every two or three years, depending on the wealth of the family. The newer clothing is worn on ceremonial occasions, and the older clothing is worn every day. Women wear sandals and hats for protection only when they are firing pottery. For jewelry they wear bead necklaces, sometimes with crosses attached. Their hair is braided with ribbons for fiestas, or simply left hanging when they work.

Men buy a woolen jacket called *kotonču*, which is brought illegally from the Department of Huehuetenango, Guatemala, where it is made,

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Conflict among Religious Functionaries

Conflict in the religious domain stems from the opposition of the traditional religious hierarchy and more recently that of the young leadership in the civil authority to the increasing power of the priest. In this conflict the fiscal is a middleman who often gets knocked by both sides.

The priest. The priest visits thirty other Indian communities of the department of San Cristóbal Las Casas in addition to Tzo?ontahal. In the fifteen years he has been working regularly in this town, he has gained increasing authority over the cofrades. He is assisted by two lay sisters who maintain the church and lead the evening prayers in his absence. He admits that, without them, his own work in the town would be more difficult because of the sexual jealousy of the townsmen. His relationship to the group of about forty *resadoras,* or female prayer-makers, who attend the evening prayers regularly and are the most vocal respondents in the mass, would be suspect without the presence of the lay sisters.

The priest tries to play the role of parish leader as well as spiritual leader. When medicine is available from missionary sources, he gives it to the sick. In his sermons, he advises people to use injections, which he makes available, against contagious diseases. He attempts to counsel the people, advising them not to kill, to steal, or to have illegal sexual affairs. In his role as pastor, the priest is influenced by missionary efforts of American Catholic organizations which have sent supplies to the area.

In recent years, the priest has challenged the authority of the head cofrade in activities occurring within and at the door of the church. The following incident, recounted by the son of the elder cofrade, marked a shift in control in these domains:

In 1961 the elder cofrade of Sacramento was drinking with the other mayordomos at the door of the church. The priest came out and demanded that they stop because this was the house of God. The elder replied that it was the custom of the pueblo, and he and the other men refused to leave. The priest went back into the church and returned with a gun in his hand. The mayordomos seized wood which they had gathered